THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Hast thou not known? hast thou not heard: that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength" (ISA. 40: 28, 29).

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EXPERIENCES.

(BY MISS MOLLIE HIGGINSON.)

(*Continued from page 550.*)

But now I must go back a little. The day I joined the Church, he who had influenced me in the first instance and afterwards baptized me, came to me and said, "You are a 'Mormon' now, Mollie, and you can't get over it." "Yes," I said, "I am a 'Mormon' now, pray for me that I may ever be true." "I have no fear for you, Mollie," he answered, "I know you'll be true." A week or so later, one of the other elders was leaving to return home. When saying good-bye, he said, "If I never meet you again in this life, I'll meet you on the sunny shore," and then he said, "Be faithful, Mollie." These words, spoken under the influence of God's Holy Spirit, afterwards became to me a very tower of strength.

Leaving my friend's home up in the north, I went home. In my home itself I met no opposition, for my mother and one sister are both "Mormons," and my father, though not of our faith, always declares to all who ask him, that he has seen nothing but good of the elders who have visited our home.

But with my friends it was different. Knowing that I was coming home, one friend had written me, "If our friendship is to continue, we must agree to let the subject of 'Mormonism' rest between us. Had a thunderbolt fallen at our feet, we could not have been more surprised than we were the day I got your letter saying what you had done. Mother would not believe it. She laughed and said it was only Mollie's 'latest'; but I said to her, with all her nonsense, did you ever know Mollie jest on religion?

I know you, Mollie, and I can see you are in earnest; that I think you are mad for the time being goes without saying; but we will let it rest." Well, I went home and prepared to face the music. I called to see my friend, and we met as usual. No word was spoken on the "unpardonable sin" that I had committed, only at times I caught her eye fixed earnestly upon me, and I knew her thoughts were far from being as silent as her tongue on the subject we carefully avoided.

The following morning her mother and I were left alone, and the subject was mentioned, and we were discussing "Mormonism" when my friend re-entered the room. "Mother," she said, "how could you? I know you are to blame, for Mollie will never mention the subject here unless some one else does so, and then she is bound to speak, for that is part of her religion. We agreed not to discuss it, so I know Mollie is not to blame." "As long as you keep silent," I said, "so shall I; but surely you do not expect me to sit here and hear the elders, whom I know, and whom you have never seen, evil spoken of without raising my voice to defend them. Keep silent, and I also promise silence, but speak one word against the honor of the 'Mormon' elders and I shall speak; their honor I will defend with my last breath, if needs be, for there is not a purer class of men to be found in all the world than the 'Mormon' elders." "The subject is up," my friend said, "and we may as well finish it. We think you are mad; those elders must have bewitched you, that you, you of all people, should go and join yourself to such men as they are, you who would never have anything to do with men, and now you go and mix with that lot. Do you remember saying this: 'If ever I go to heaven, I shall not get there by way of Utah.' You have broken your word, Mollie, you have done that which I have always said it was impossible for you to do, I have ever relied on your word as the most sacred thing on earth, and now you have gone back on it." "Yes," I said, "and I offer no excuse for doing so. When I said I would never be a 'Mormon,' I knew not what I said. The 'Mormons' and I had never met, and you know it; but I met them. I found they are pure and good, and what is more to the point, that they and they alone can lead my soul in the way to heaven, for none but they have authority on earth to act in the name of God, I found that the world tells lies when it circulates evil reports against them. Don't think I have joined them with my eyes shut. I am neither mad nor deluded; but in full possession of my senses, and I tell you that the 'Mormon' Church is God's Church, the only true Church on earth."

It was useless talking. Nothing but reproach was heaped upon me, and my friend stuck to it that the evil reports about the elders are true. At last, rising to my feet and turning to her, I said, "In all the days you have known me, and known my friends, did you ever know me to give my hand to a man whom I knew was any-

thing but the soul of honor?" "No," she answered, "never, until now." Ah! I could have cried with Shakespere's Antony: "This was the most unkindest cut of all." "Never, until now!" "Let the matter rest," I said. "I am a 'Mormon,' and I am not ashamed of it. All my life I have been able to look you in the face, have been able to offer you a hand worthy to be clasped in friendship; that hand has clasped the 'Mormon' elder's hands in fellowship and friendship; but I can still offer it to you, I can still say I am just as worthy to be your friend now as I was before I became a 'Mormon,' just as particular that my men friends should be the soul of honor as I always was, and always will be. He who would call Mollie friend must still be pure in the sight of God. Friends we have ever been, and I have done nothing worthy of forfeiting that friendship. Whether that friendship continues longer is for you to say. But I will ask you one thing. Have I altered? Has intercourse with the 'Mormon' elders altered me any?" "No," she said, "you are not altered, you are just the same, and yet you are not the same," and her face took on a puzzled look. "There is a difference in you somewhere that I can't define, there is a look in your face that I never saw there before, you are just the same as ever, and yet not the same; but I must say I like the difference." "Then contact with the 'Mormons' has not taken me farther from God?" "Well," she said, "I won't say that, but if you are changed, it seems to be for the better, and I can't do without your friendship, Mollie, so let the matter rest, and let us still be friends." And so it was settled. We talk about anything and everything, except the way to heaven, but that all-important subject we mention not. To my friends the "Mormons" still stand for all that is evil, and she still entertains hopes of my leaving them. Not one word of our religion does she understand, not one point of doctrine has she ever discussed; public opinion and anti-"Mormon" literature are her only teachers, and they are as reliable as I should be did I set out to write a treatise on the religion of the Esquimaux. When the stars fall from heaven, and man holds the ocean in the hollow of his hand, I may entertain thoughts of returning to the church to which she belongs; but till those events take place I hope I shall be a "Mormon."

And now the time had arrived for me to visit my other friends. Arriving on Saturday evening of "fast-day," I started sailing my colors straight away, and found that on the Sunday an invitation had been accepted out to "tea" with an uncle—a Wesleyan preacher—who entertained strong hopes of turning me from my purpose. So far from doing this, after a long talk with him, I found my determination to adhere to the "Mormon" church was stronger than ever before. And now started a period of nine weeks, during which time scarcely a day passed without some discussion. I can assure you they kept their word, they did their best to shake my faith, and if it had not been built on a solid

foundation, if the Holy Spirit of God had not been with me during that period, they must have suceeeded. As it was, I prayed mightily for strength and courage, and the Lord heard my prayer and sustained me, and strengthened my testimony. I had borne my testimony to the truth one day, when my friend said, "Mollie, I hope you are not thinking of going to church to-morrow; for I for one won't take you. Holding the opinions you do, I do not think you ought ever darken a church door again." "Thank you,' I said, "your words relieve me of the necessity of asking to be excused, when you yourself decline to take me. I would far rather stay away, I do not want to go, I do not believe in the teachings of the church, for they are not in the Bible, at home I never go; I would have gone had you wished it, but now I can stay at home and rest or study instead," and so it was settled, although my friend asked me the next day to accompany them, but I am best away.

These friends of mine had one uncle who could not let the subject of "Mormonism" alone. He used to take us for long drives and pic-nicks in the country. Some days he would come, and bid us get ready in a hurry. "Now, Mollie," he used to say, "we'll go for a pic-nic, but we'll leave the 'Mormons' at home to-day." "All right," I would say, "I am willing"; but before we had traveled more than a mile or two, the "Mormons" were with us again, and oh! the tales I heard, they fairly made one shudder; but it mattered not, deep down in my heart was the God-given assurance that the "Mormons" were His people, and all the lies of man could not shake that assurance. "I tell you," I would say, "I know the 'Mormons' are true." "I know you believe in them," he would say, "but there is no man living lives the life you say those 'Mormon' elders live. If they did so, they would not be men, they would be angels." "Then," I said, "they must be angels, I only know they live the life the 'Mormon' religion requires of them." "If what you tell us is true," he would say, "I wish with all my heart I were a 'Mormon,' too, and if the rest of them are all like you, I would be a 'Mormon' to-morrow; but are they? that is the question. Is it your natural self, or is it your religion makes you what you are? If I could but believe it is your religion, then I would join you." "Why not investigate?" I would say; but we were miles from a meeting-place, and no elders were near.

One Sunday seven of us met together. There were eight present, but the eighth took no part, beyond saying occasionally, "Go on, Mollie, you'll win yet." Discussion started over the "tea" table, and lasted well on into the evening. One was there who called himself a minister of God (Wesleyan). "You say," he argued, "that no one can enter heaven without baptism." "No," I said, "I do not say so, they are the words of Christ—the Christ you profess to serve—He emphatically told Nicodemus that no one can enter heaven without baptism, saying, 'Except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God.' Can anything be plainer than that?" "But you know," he said, "you can't take an isolated text and argue from that, you must take the whole Bible." "Very well," I said, "take the text quoted to start with. Then turn to Acts, chapter 2; the last chapter in Matthew, the last chapter in Luke, look up the account of the Philippian jailer, of the conversion of the Apostle Paul, and you will have no isolated text, but proof upon proof that baptism is necessary to salvation." But he would not have it. "You declare baptism is essential," he said, "then what have you to say to the three thousand added to the church on the day of Pentecost. It nowhere tells you that they were baptized." I only hope the surprise I felt at these words was not depicted too clearly upon my face. "Why," I said, "those three thousand were every one of them baptized, or they could not have been members of the church. They were baptized, and by immersion, for no other baptism had at that time been established." "Now, see," he said, "we don't want any of your 'Mormon' books. We want none of your so-called revelations, we are discussing the Bible alone. What authority have you for saying those three thousand people were baptized?" "The very same authority that you have for saying they were added to the church" (Acts 2: 41). He denied that it was there, until I fetched my Bible, and let him read it with his own eyes. Then, putting the book down he said, "Oh! it's no use arguing with you, Mollie, you know your Bible too well." "Well," I said, "I think you ought to be downright ashamed of yourself, you, calling yourself a minister of God, to tell me that I know my Bible too well. If God has called you to preach, how is it He has given you no message, and seeing you do not know what the Bible contains, whatever do you preach about? You can say what you like, but you will never make me believe that God has called you to preach, while you do not know what is in the Bible." "It is all very well for you to sit there," he said, "and preach baptism, but how are you going to get over this: 'For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' 'Whosoever believeth!' that does not say anything about being baptized, it says 'whosoever believeth.' Now, what have you to say? How are you going to get over that?" "That verse," I said, "occurs in the third chapter of St. John's gospel, and is part of the conversation Christ had with Nicodemus. Christ had just told Nicodemus that the way to heaven was through the waters of baptism, then He went on to tell him that He, the Son of man, must die, and all who believed on Him should have everlasting life; that is, faith was necessary as well as baptism, we must believe on Christ, believe that He was not only the Son of man, but also the Son of God, if we do that we shall believe that all He directed is necessary for us to do, con-

sequently, when He says that to reach heaven we must go through the waters of baptism, we shall believe and obey, and so because of that belief we shall make our soul's salvation sure. 'Whosoever believeth' will know for a surety that it is necessary to obey."

But it was no use. He who at the beginning of the discussion had warned me that I should not argue from an isolated text, now stuck like glue to his "whosoever believeth," and we got no further. The others took up the discussion, polygamy, of course, came to the fore, but I told them it was a dead issue, and I then bore witness to the truth of the restored gospel. I spoke of the angel's visit, when my friend stopped me. "Mollie," she said, "I don't know how you can say such things, I think it is positively wicked for you to stand there and say an angel has come from heaven. Angels don't come down to earth in these days." "I am sorry you cannot believe it," I said, "but your believing or not cannot alter the fact that that angel, foreseen by John, has come, and I know it." Then the storm burst, until at last one friend cried out in protest. "Oh! it's not fair," she said, "it's not fair, we are six to one, leave her alone."

It was time a respite came; for the thought was passing through my mind, is it possible that these all can be wrong, and I only right? What if they are right, what if I have been deceived? They heeded not my friend's cry, but went on. "What do you really know of these men? They send out their very best, with smooth faces and smoother tongues, have they ever told you what kind of life they live out in Utah? You with your pure face and your purer thoughts, what do *you* know of the lives men live in the world? Absolutely nothing. Men are not like you, you know. Have they told you of their secret temple ceremonies, of girls who have entered Salt Lake City to be heard of no more; have they told you of the life you will be required to live out there, if ever you get there, and we'll see to it, you never do; have they told you anything of all this? Ah! that touches you, Mollie, that makes you wince slightly, you knew nothing of all that did you? They won't tell you that, but we will." Just for a moment, I seemed to stand alone, I looked upon the picture they painted, and it was black, black as night, then clear above every other sound, above all the voices that would shake my faith, a voice sounded in my ears, "Be faithful, Mollie." Oh! the rush of comforting assurance that flooded all my soul, at the sound of those words heard months before, and now echoing again, just when I needed strength. Courage and strength seemed to flow into every fibre of my being, and must have shown on my face, for my friend cried, "Leave her alone, look at her face, you will never turn her, never," then, turning to me, she said, "Mollie, if a man stood before you with a drawn sword and said 'Give up your religion or die,' you would still look up with that steady gaze and say—'I am

a 'Mormon,'" and they all agreed. "A 'Mormon' you are," they said, "and a 'Mormon' you'll be." Then one of them said, "Where do you get your courage? how is it we cannot shake your faith?" "Because," I said, "God is on my side, and He helps me, whilst you have no one to help you, and all you tell me is nothing but a pack of lies."

"God knows how to take care of His own, and I belong to Him, and nothing you say or do can have any power over me. 'Mormonism' is true, and when the world says our elders are wicked and immoral, it tells lies. I *know* the 'Mormon' elders, you do not, and when it comes to accepting their word or yours, I accept theirs, for 'Mormons' are truthful, and many men in the world are not."

(TO BE CONTINUED).

SIGNS OF SPIRITUAL DECLINE.

WHEN you are averse to religious conversation or the company of heavenly-minded Christians. When from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing duty. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving towards the faults of others. When you confess, but do not forsake sin: and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Lord's day than the savor and sanctity of the Lord's day follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbors. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—SELECTED.

NO unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 4, 1913.

EDITORIAL.

WORLD WIDE TESTIMONY OF JOSEPH SMITH'S LEADERSHIP.

Occasionally the remark is made by members of this Church that no matter by whom it was founded, it is just as great and invincible as though no question had ever been raised by any one respecting the identity of the human agent used by the Almighty in establishing it. This statement is a half confession that the charges made by some of our opponents are true, reference being now made to their claim that another far wiser, more learned and in every way more fittingly qualified than Joseph Smith was, must have been the real founder of this work. This more intelligent person, wishing for some reason to conceal his identity in the work of foisting the alleged imposture of "Mormonism" upon the world, used Joseph Smith as a mere tool—a figure-head—for the accomplishment of his purposes. Those who take this stand, assign to Sidney Rigdon the role of originator and generalissimo.

The Church of Jesus Christ of Latter-day Saints, or the "Mormon" Church, as it is more familiarly known, is so perfect in all of its appointments, that some who refuse to acknowledge the inspiration of God in establishing it, try to account for its origination on the ground already mentioned, thus recognizing the fact that it is simply impossible that a person possessing the limited schooling only with which Joseph Smith was favored in his early years, could have organized a work of such strong character as is apparent in every feature and part of the "Mormon" Church.

We agree with our opponents on this important point, and affirm the impossibility that Joseph Smith, by his own learning and power, could have originated this work in all its completeness and perfection of detail as well; but at the same time remind them that the more successful they are in demonstrating this truth, by just so much are they drawing nearer to that point where his INSPIRATION must be acknowledged.

There are certain circumstances connected with this work which show us very clearly that the claims set up for Sidney Rigdon as its author do not rest on grounds which are at all tenable, and that the proposition is not a reasonable one. When our opponents go outside of the limits of rational argument to maintain their charges or assumptions, they enter a field where thoughtful people should not allow themselves to be enticed.

Before calling attention to certain facts which relate directly to this question, a few remarks shall be addressed to the saints themselves by way of remonstrance against their making any kind of concession to any one, at any time, or under any circumstances, which recognizes, or even implies, that any person whatsoever, instead of Joseph Smith, was the real and only human leader in bringing this work forth among mankind. There is a hidden danger in making admissions of the character in view, and they should be guarded against with care. When we concede, or by our words imply, that this Church was not established precisely as Joseph Smith says it was, we strike a fatal blow at its inspiration in every respect, and acknowledge the charge of imposture. The Almighty never has done anything among men that was not open to the light of day. The Savior said that men loved darkness rather than light because their deeds are evil, and it is an insult to heaven to claim inspiration for a work that comes forth in darkness in any respect. If established in the beginning with the brand of imposture upon it, the intelligence and powers of discernment of every person who embraces it as the work of God, may be questioned justly. Which of the dispensations that the Almighty has ever established upon the earth was not brought forth by the very one who claimed to stand at its head? Was Moses a figure-head merely when the Jewish laws were delivered to the Israelites in the wilderness? Was anything done in darkness by Jesus Christ when the Christian dispensation was ushered in by Him? Were Isaiah, Daniel, and all those other worthies of ancient times mere tools in the hands of designing men who thrust them to the front while they themselves remained in concealment? Certainly not. No one thinks they were. No one charges imposture of this nature upon them. It has been left for the greatest work that God has ever established among men to bear the odium cast upon it of having a parentage which was not openly acknowledged—of being born of practices which, if true, would utterly condemn it as the work of God, and we should be careful not to make ourselves partakers of this offence. It is not one of small magnitude.

What need is there, let us ask, why any member of this Church should be led to yield one particle in this matter, when the whole civilized world, with few exceptions, comparatively, points to Joseph Smith as the founder of "Mormonism." It does not, of course, testify to this fact in the same manner that the "Mormons" themselves do, but it is done none the less effectively and constantly. We, in love, testify to his leadership; the world does it because it hates him. Not long ago in the United States a certain set of men, disappointed in their efforts to control the authorities of the Church for political purposes, made a united and determined effort to destroy the influence of the "Mormons" among the people of that country and elsewhere; and to accom-

plish their purpose engaged a number of powerful magazines to publish simultaneously, or nearly so, certain articles from different authors attacking with great vehemence and malignity our Church affairs and some of our Church officials, and for a time public attention was largely directed towards these matters, and to swell the tide of wrath to its limit, bitter editorial articles were written against this Church and its concerns; but not one of these writers, so far as we observed, if they touched on that particular point at all, failed to anathematize Joseph Smith as the founder of "Mormonism." Sidney Rigdon's name was not mentioned by a single one of them as the man responsible for this work. It was Joseph Smith, and he alone, who was held forth to the public as a "traitor to his country," worthy of the reprobation of all good citizens of every nation, because he was the man who founded "Mormonism." Can we think for a moment that the great men of influence in the United States, who hold in their hands power to mould public opinion, are consciously putting themselves in a position where they must plead guilty to the charge of hurling their opprobrious epithets and anathemas at a man, who, they think, was merely the tool, the irresponsible dupe of designing men? No. We can but conclude that they, as well as we, know that Joseph Smith instituted this work, so far as human agency is concerned. We do this rather than believe that they are making themselves most despicable in the sight of God, men, and even devils by assailing an unfortunate youth who should have their sympathy, instead of having the vials of their wrath poured out upon him or his memory. If they or the world in general, after them, think that Joseph Smith was the dupe of Sidney Rigdon, why for sweet charity's sake does it not sink his name in deserved oblivion and pitch instead upon that of him who was the responsible party, as we hear it alleged by some? Why continue to blazon Joseph Smith's name to the ends of the earth as the object of the world's hatred and curses, since by so doing they proclaim him as the real leader of the "Mormon" cause? That such he was his followers testify: That such he was, the anti-"Mormon" press of America by its course acknowledges, and the rest of the world in general merely follows its lead in this respect.

Aside from this testimony, well nigh universal, there are other circumstances which put the question of Joseph Smith's leadership beyond the limits of reasonable doubt or serious question. One of these is stated in the following quotation from the "Life of Joseph Smith" (page 427), by Apostle George Q. Cannon. He says, "At a special conference begun in Nauvoo on the 6th of October (1843), examination was made into the statements against President Rigdon. The Prophet recalled the many times that he had borne with Sidney's failings, having forgiven him again and again; and that now Sidney had ceased altogether to be useful and devoted, and Joseph lacked entire confidence in his integrity. Filled with

mercy Hyrum (the prophet's brother) desired that one more trial should be given to Elder Rigdon, and upon his motion Sidney was sustained. The Prophet arose and said: 'I have thrown him off my shoulders, and you have again put him on me. You may carry him; but I will not.'"

Reader, is it not a strange, an unusual, an unheard of proceeding for a dupe, finding his master a burden—a detriment to success—to give him a release from his position, to discharge him, because he feels that he cannot bear with his failings any longer? Things look very much mixed up here from the anti-"Mormon" standpoint. When it becomes proper by custom, right or law for a city alderman in the United States to discharge the President of that country, or for a postmaster in England to retire the King of this land from the royal honors of his office, then, but not till then, will it be time for the anti-"Mormons" to try to make intelligent people believe that when Sidney Rigdon was given his discharge by Joseph Smith, the latter was the tool and the other the master.

Again; going a little further along in the history of Joseph Smith, we come to the period of his martyrdom, and when it became necessary to choose a new president of the Church, Sidney Rigdon wanted the office, but failed to secure it. What a splendid opportunity there was presented to this man then to claim the office by right of having been the real organizer of the Church, were such the fact. If he could have furnished one scintilla of evidence to sustain a claim of that kind, does any one suppose that he would not have done it? If he was the author of the Book of Mormon, why did he not then let that fact be known? What man or set of men, under these supposed circumstances, would have denied his right to rule an institution which he had himself established? But not one word in this regard came from his lips. He wanted the office of the presidency, and was deeply hurt that he did not get it—Brigham Young succeeding Joseph Smith instead. Deprived of his lawful rights, from the anti-"Mormon" viewpoint, what an alluring opportunity was put into his hands to revenge himself on the new president, and the whole "Mormon" people, who would not sustain his candidacy, by exposing the fraud of "Mormonism," if he knew there was any connected with it. Yet he did not do it. Too much self-respect, you say. What! Do you think he originated the gigantic, alleged fraud of "Mormonism," and was still so self-respecting that he would not have exposed it, when he saw the fruits of his work being reaped by another, and himself cast out? The anti-"Mormons" paint all the elders who had anything to with the early history of this Church in very dark colors, and the darker they are the more certain were the guilty secrets which those men held, if any, to be divulged when they fell out among themselves, and it came to a question of the division of spoils.

Observe, further, that if Sidney Rigdon was the chief agent in this work, as alleged by some, and Joseph Smith was merely his dupe, the first named could control such men of power as Brigham Young, John Taylor, Orson Pratt, Wilford Woodruff and others of scarcely less ability, just so long as he could work through Joseph Smith; but lost his influence completely over them as soon as his alleged dupe was removed by death. He could not then get a single one of them to sustain his candidacy for the presidency of the Church. Things are mixed here, too, very much, from the anti-"Mormon" standpoint. From the facts just mentioned one can readily perceive that the power and influence which controlled the great men named emanated from Joseph Smith, not from Sidney Rigdon.

Again; when the latter found himself outside the pale of the "Mormon" Church, why did he not organize another on the same or a better basis? His experience in the first ought to have taught him something. If his hand guided one organization through its early days of many perils, he should have been all the better equipped for taking charge of a second venture of a similar nature. There was a society which sprung up bearing Rigdon's name, but so far as making any history worth mentioning is concerned, it has proved a failure.

History shows that as soon as Sidney Rigdon was bereft of the companionship of Joseph Smith, he sunk to the level of an ordinary man with no ability for gathering around him supporters of any great power and influence. Such men did cheerfully acknowledge the authority of Joseph Smith, and manfully sustained him in his office and calling. Facts of this character show clearly who it was that stood in reality at the head of the "Mormon" Church in early days.

It is important also to note that when non-"Mormons" of education and refinement visited the "Mormon" headquarters to get information concerning the affairs of this Church, it is always Joseph Smith that they speak of as the leader, and in general they accord him the qualities of a strong and masterful man. For an example the reader is referred to the opinion expressed by Josiah Quincy, in his book, *Figures of the Past.* Contact with Joseph Smith impressed these men with HIS OWN personal powers and fine qualities of leadership. Then, too, we find Joseph Smith's life has been made the subject of prophecy, which has been fulfilled in the most remarkable manner, involving, to accomplish it, the actions of the people in general of a Christian world. These, in part, have been treated on in a recent number of the *Star*, August 14th. No such dignity was ever conferred on Sidney Rigdon, and in view of these last truths, no one should ever have a single doubt respecting the question as to which of these two men stood at the head of this work in its beginning.

T. W. B.

THE NETHERLANDS-BELGIUM MISSION.

THE Netherlands-Belgium Mission is bearing the quality of fruit which comes from careful cultivation. At no time since its organization have the products been so prolific as now. The sterling character of the Dutch people, their susceptibility to truth, their inborn desire to rise above the oppression of priestcraft, which was once the curse of their country, have culminated in conditions which make the introduction of the gospel of Jesus Christ possible.

The writer had the pleasure of attending a meeting recently, in one of the smaller towns of Holland, which gave ample evidence of this spirit. The meeting had been publicly advertised for a few days, and on the evening appointed, as the elders, members and friends began to gather at the hall, they encountered one or two hundred men and boys assembled at the entrance, some of whom were busy distributing anti-"Mormon" literature under the direction of a town church official. These people were not rude or even disrespectful, although it was evident that their attitude towards us was not altogether friendly. A blind man could have determined the source of their reluctant antipathy. It was very apparent that it came direct from the mind of an "alleged" disciple of Him who gave the world that incomparable doctrine of doing unto others as we would have them do unto us. By the time the meeting was called to order there were between three and four hundred people present—the colleagues of the "parson at the gate" having been respectfully invited to attend the service. Contrary to his expectations, good order prevailed, and the meeting was successfully held. Many of those present heard, for the first time in their lives, the beautiful principles of eternal salvation which we are offering to the world. The attention was splendid. After the service had concluded, many men and women, hitherto unsympathetic strangers, remained to shake our hands and tell us how interested they were in what they had heard during the course of the meeting. Here is a good example of how the work of opposition is turned instantly to our purpose. Instead of rousing the ire of the community against the Latter-day Saints and making enemies for us, this good parson got us many friends. This instance is but one in many.

In Rotterdam on July 6th, a general conference of the Netherlands-Belgium mission convened. The interest manifested by the people was most gratifying. This observation is not mere fancy, for three times that day the large hall was filled. More than one thousand people were present at the evening session, and the same breathless attention was given. Perhaps another advocate of anti-"Mormonism" stood without and forced the throng in; as to this I cannot say. It was most surely a time of feasting. The commendable work of the choir singing sweet songs of praise to the Most High, and the declaring of glorious principles of truth

and life everlasting by those who had the pleasure of addressing the people, made it indeed a day of rejoicing.

Many hearts beat more nearly in tune with the Infinite, and souls trembled in response to the heavenly assurance that God has again spoken and that the gospel of Jesus Christ is for the salvation of the souls of all men, and not alone for the "elect."

After visiting the Netherlands-Belgium mission one is bound to concede that President Roscoe W. Eardley is a past master in efficient organization. In his work he has obtained results which at once indicate his undaunted courage and unlimited resourcefulness. Although he has been compelled by the illness of his wife to relinquish the office of presidency and return home, the effect of his endeavors will be perpetuated for the permanent betterment of the mission. President Eardley spent almost two years directing the affairs of the Church in Holland before he returned to Utah.

Elder Thomas C. Hair, who succeeds Elder Eardley in the presidency of the mission in Holland and Belgium, is well qualified to take up his new duties. He has been located at headquarters in Rotterdam for several months, acting as secretary of the mission, and, therefore, closely associated with Elder Eardley and fully acquainted with the requirements of his new office. The love and respect accorded Elder Eardley by the elders, saints and friends will not be withheld from President Hair.

Everything is most encouraging in the Netherlands for the continued prosecution of our work. Indications point to a greater growth of "Mormonism" in this part of the world than ever before. The Netherlands-Belgium mission is one of the strongholds of the Church.

E. Taft Benson.

SUCCESS.

The definition of success enunciated by Mrs. A. J. Stanley of Lincoln, Kansas, is well worth the $250 paid for it by a Boston publisher. It runs thus, and is a good thing to paste up somewhere in sight:

"He has achieved success who has lived well, laughed often and loved much, who has gained the respect of intelligent men and the love of little children;

"Who has filled his niche and accomplished his task;

"Who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul;

"Who has never lacked appreciation of earth's beauty or failed to express it;

"Who has always looked for the best in others and given the best he had;

"Whose life was an inspiration, whose memory a benediction."

FROM THE MISSION FIELD.

Baptisms.—On August 24th, 1913, a baptismel service was held at Burnley (Liverpool conference), when twelve souls were added to the Church of Jesus Christ of Latter-day Saints. One was from the Preston branch, five from the Burnley branch, and six from the Blackburn branch. Elders Clyde P. Crookston, Hermon J. Wells, Luther E. Eggertson and Raymond Wells officiated.

A baptismal service was held on Monday, August 25th, 1913, in the canal at Draycott (Nottingham conference), when four souls were added to the fold of Christ. Elders Thomas Martin and Lorren Collett officiated.

A baptismal service was held in the Latter-day Saints' Church, Sheffield (Sheffield conference), August 26th, 1913, when two souls were added to the fold of Christ. Elder W. Chester Jefferies officiated.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham (London conference), at which one person was admitted into the fold of Christ. Elder R. D. Rasmussen officiated.

A baptismal service was held at the Feversham Baths, Bradford (Leeds conference), on Saturday, June 30th, 1913, when twenty-four souls were admitted to the Church of Christ, making a total of fifty-seven baptized since January 1st, 1913. Elders Melvin J. Benson, Edwin E. Pinckney, J. Morgan Lake, Henry R. Perry, Jedediah McKay, and Irwin S. Noall officiated in the water.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXX.—Early Life in the Valley.

Textbook: One Hundred Years of Mormonism (Evans) pp. 450-61.

I. The New Home.
   1. Character of the country.
   2. Feelings of the saints upon arriving there. (a) In general. (b) Of Wilford Woodruff. (c) Of President Brigham Young.
   3. Misrepresentations by anti-"Mormons."
   4. Loyal attitude of the "Mormon" people.

II. Material Growth.
   1. Farming operations. (a) Lands fenced. (b) Cultivated. (c) First irrigation. (d) Planting. (e) Crop failure.
   2. Buildings erected. (a) Forts—uses and construction.
   3. P. P. Pratt's report of life in the valley.
   4. Operations of spring of '48. (a) Lands fenced. (b) Cultivated.

III. Food and Clothing Supplies.

IV. Devastation of Crops by Crickets.
(a) Extent. (b) Crickets destroyed—how.

V. Spiritual Matters.
1. Prophecy by Heber C. Kimball. (a) Fulfilled—when—how.
2. Vacancies and appointments in quorum of apostles.
3. Reformation of 1856.

"SEEK YE THE LORD."

When upon life's heaving billows
You are tossed from side to side,
Broken hearted and forsaken
You are drifting with the tide;
Hope no longer is your anchor,
You've forgotten how to pray,
You have lost your hold on Jesus,
And, without Him, missed your way.

Raise your voice once more to Heaven,
Ask the Lord to be your guide;
You will find the safest harbor.
By His kind and loving side;
He will heal your broken spirit,
Fit you for the storms of life;
Resting all your cares on Jesus
You will never fear the strife.

We could never fight life's battles,
If we did not seek His aid;
He will bear the weary burdens,
That have heavy on us laid;
He will guide our faltering footsteps,
Walking with us hand in hand;
Cheering, helping, He will lead us
Safe into the promised land.

Wakefield, Yorkshire. Maria Berry.

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